CHRISTIAN STATESMAN

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Causes Of Secularizing Of Our Public Schools

In the article in the last issue of the Christian Statesman "America's Greatest Peril-Secularism," the secularizing of public school education was given as the chief underlying cause of the secularizing of American life. Consequently, giving the Bible and non-sectarian religious training in our public schools was declared to be essential in meeting this peril. We are concerned in this article with the causes or factors which brought about this secularizing process in our public schools. The main causes were;

1 Sectarianism and the insistence on state funds for support of parochial schools. In the early years of our history education was sponsored and supported largely by the churches. But when we became an independent nation and chose democracy as our form of government, our founding fathers decided to make the education of American youth a public responsibility to guarantee that each oncoming generation would be prepared for the duties of citizenship. This was the origin, and was and still is the primary purpose of our public schools.

The transition from p r i v a t e parochial schools to public schools was gradual. At first, some of those who had been supporters of our public schools insisted on sectarian textbooks and sectarian instruction in the public schools. Some Protestants did, but soon laws were passed forbidding it—not the use of the Bible nor non-sectarian religious instruction, but sectarianism. Protestants very generally supported the public schools and made no further demands for public funds for any Protestant parochial school.

The Roman Catholic church authorities began establishing their parochial schools and insisting on Catholic funds for their support and on Catholic parents taking their children out of the public schools into their own church schools, where they are taught the tenents peculiar to their church. They also made a demand for State funds for the support of their parochial schools. This was denied them and still they kept up the demand and have continued to do so for more than a hundred years.

The sectarians, whether Catholic, Protestant or what not, often go along with the atheists and agnostics in opposing the Bible in our public schools.

2. The failure to differentiate between religious training and sectarian training in our public schools. There is a decided difference between the two. Sects are groups or denominations of a particular religion. The tenents or beliefs regarded as essential to the one religion to which they all belong, they hold in common. On non-essentials they differ. For example: Pharisees and Sadducees were sects of Judaism. Protestants and Catholics, Methodists, Presbyterians, etc. are sects of Christianity.

Those who rightfully oppose sectarianism in our schools and public funds for the support of sectarian schools have largely failed to make this distinction and therefore, to be consistent as they have thought, had to oppose the Bible and non-sectarian religious instruction in the public schools. It does not require this, in fact it plays into the hands of the secularists not to make a distinction, for it furnishes them with their strongest appeal to get the children into their parochial schools, namely; "Your public schools are Godless."

3. The failure to understand and correctly interpret our American doctrine of religious liberty. The first amendment to the Constitution guarantees freedom of religion.

(Continued in July issue of the Christian Statesman)

Government Concern for the Spiritual Training of American Children

For some forty years our national government has manifested concern for the welfare of American youth. In 1909, when Theodore Roosevelt was President he called a conference which resulted in the Children's Bureau, which has done much for dependent children. In 1919, President Wilson called another which dealt with child labor and handicapped children. In 1929, President Hoover convened another conference which considered child health and protection. At this conference, the moral and spiritual needs of neglected children were given attention and the Conference adopted what is widely known as *The Children's Charter,* the first section of which says,

> "For every child, spiritual and moral training to help him to stand firm under the pressures of life."

This evidently has reference to the temptations that American youth have to meet today. It is an acknowledgment that they need and should have spiritual and moral training to enable them to withstand these temptations, and implies that there are children that are not provided with this training, which every child should have.

In calling the next conference (all these conferences meet in the White House) in 1939, President Franklin D. Roosevelt, said:

> "We are concerned about children who are outside the reach of religious influences and are denied help in attaining faith in an ordered universe and in the Fatherhood of God."

This is a very significant statement. What it states and implies should receive careful consideration. It says, "There are those who are outside the reach of religious influences." Certainly this means children that the churches are not reaching with religious training; children that are brought up in homes where religious influences are wanting. About 85% of American children and youth of school age are in our public schools. Does the statement imply the public schools are not bringing religious influences to bear on them? If so, there are millions of American children "outside the reach of religious influences"—some etstimate the number as many as 12,000,000.

The statement expresses the concern of the President of the United States for these children and includes with himself those whom he calls to this conference on Child Welfare, and indeed he may be said to speak for many Americans not attending the Conference. "*We* are concerned," he says. The statement also says these children "*are denied faith in an ordered universe and in the Fatherhood of God.*" This certainly implies their need of religious faith—faith in a universe that is not the product of blind material forces but of an orderly mind, and faith in God, not only as the Creator of men but as their Heavenly Father.

It implies also that they have a right to an opportunity to have this faith and that a responsibility rests on the American people to see that this opportunity is given them.

Their concern should be first for the welfare of those children who are denied spiritual and moral training, but also for the security and welfare of our nation which will be imperiled if they do not receive it.

How shall this responsibility be met and where? The three institutions on which we must depend are:

1. The churches of our country. They should do all they can—more than they have been doing—to reach all the children and youth they can. But attendance on church schools is voluntary.
2. The American home has a responsibility and there is great neglect in giving this religious training even in homes in which the parents are religious, or at least professedly so. Everything should be done to have these parents measure up to their responsibility. But there are many homes in which the parents have little or no religion and are neither desirous nor capable of instructing their children in religion, either by precept or example.
3. The public schools of our country. In these schools some 25,000,000 youth gather from day to day and from year to year for a period covering ten years or more of the impressionable, character-building years of their lives. The attendance in these schools is compulsory, not voluntary, as in the church schools. A very large percentage of American youth who are "outside the reach of religious influences and are denied faith in an ordered universe and in the Fatherhood of God" are in these schools—millions of them, nearly all of them. This is the place to reach them with spiritual and moral training to help them stand firm under the pressure of life. This is where they can and should be given the opportunity to receive this training and if it were given as an integral part of the curriculum of the schools, we believe most of them would receive it.

Another of these White House Conferences is called for early in December.

We hope at the coming White House Conference, consideration will be given to the millions of children and youth in our country who are denied faith in an ordered universe and in the Fatherhood of God, and that the Conference will recommend that they be given an opportunity to obtain this faith in the nation's schools.

Something New Was Added In Temperance Movements

John H. Gerstner, Ph.D.

For eight months now, off and on, we have lived in the most comfortable city, we believe, in the world—Zurich, Switzerland. And for two people trying literally to live as cheaply as one, the most attractive feature of this most attractive city has been the "alkohol-frei" restaurants. That word does not mean that alcohol is free in these restaurants, but rather, that these restaurants are free of alcohol. They are also free of "trinkgeld"-tips. Furthermore one receives here the best food, from the standpoint of quality and quantity, for the lowest price that we have discovered anywhere in the world.

This is no doubt the reason that these restaurants, begun fifty-five years ago, are now found scattered all over the city and far beyond. This is a temperance movement on a practical and paying basis.

Two things account for the origin of "alkohol frei Wirtshaft." One was a big movement, the other is mere incident. Towards the end of the last century industry developed considerably in Switzerland and with it the Wirtshauser (inns) where the workers could eat and drink. The mere incident was the opening of a "Kaffeestube" where people could refresh themselves without inebriation. A woman visitor who happened there and who had known in her own family the ravages of alcohol put one and one together—the problem of drink and the solution of the little "Kaffeestube" multiplied. So it happened that fifteen women on July 11, 1894 assembled to discuss the possibilities of giving a dream flesh and bones. It took sound planning and practical business sense to get the thing going. But the "Frauenverein fur Maszigkeit and Volkswohl" (Union of Women for Temperance and Social Welfare) was formed. Since these ladies believed that the only proper "temperance" (maszigkeit) in the consumption of a poison was total abstinence they changed their name to the present, quite unambiguous, "Zurcher Frauenverein fur alkohol frei Wirtschafter" (Union of Zurich women for an alcohol-free economy). So the "frauen" organized, but their "Sitzungen" in order to be legal required the signatures of their husbands!

The ladies opened shop in Zurich December 17, 1894 with a little coffeeshop that had room for 55 guests but only two workers in the kitchen. They started right off with a good old European custom—practically unknown in our American eat and run restaurants—the free newspaper. They expected people to order Kaffee and rosti (butter-fried potatoes,the world's best snack) spend five minutes eating and a few hours reading the papers. They did—and they still do.

In one year this place had been outgrown and the enterprising Carrie Nations were in the restaurant business. By 1897 there were five restaurants.

Don't think that the ladies were through. Fortunately for Mrs. Gerstner and me they were not. Their next achievement was to build the hotel Seiderhof (1902) where we were to spend our first happy weeks in Zurich (1949). To say that this very moderate-priced, alcohol-free, tip-free building five minutes from the railroad station is clean as a pin is materful understatement. What I remember most about it had nothing to do with alcohol—it was the fun I got from hearing the German-French-Italian-English-speaking lady desk-clerk tell me the name of one of the local papers—"Der Tagblatt der Stadt Zurich." With every request for our key I used to ask the name of this paper until she got on to the fact that I was not asking it for information.

Although the early years were marked by much fighting against prejudice and for recognition the movement thrived. In 1911 the city gave over to them the Platz promenade. The university was next. Today, if the students want hard drinks they have to walk. But they can get a cheap, wholesome, alcohol-free refreshment or lunch right in the building.

One of the loveliest views of the very pretty half-medieval, half-modern city, is called "Rigiblick." On this minor Alpine elevation the Zurcher Frauenverein have a well-known kurhaus.

A biographer of that great American, Jonathan Edwards, says of his wife that she had her head in the clouds, but her feet on the kitchen floor. Our reformers also have some mighty basic principles underlying their crusade. One of them —"Selbsterhaltung der Betriebe"—could be translated into the American language as "pay as you go" or "the business must pay for itself." And it does—as the records show—though I cannot for the life of me see how at such prices. Probably the answer is—such crowds!

When, on your next trip to Zurich, you eat in an "alkohol frei" restaurant you will notice that the girl who waits on you is of an exceptionally refined sort. They are well-trained in their work and have, I believe, an ennobling sense of mission.

In German they say, "Man ist was er iszt"—one is what he eats. If that is so, we must be something special after half a year of eating in Zurich's "alkohol freis."

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THE JULY ISSUE OF THE CHRISTIAN STATESMAN

The July issue of the Christian Statesman will be devoted largely to a discussion of the place the Bible and moral and religious training should have in our public schools; to the present situation in regard to lack of this instruction and the causes which have brought this lack about; to the recent Supreme Court ruling in the McCollum (atheist) school case, and to what must be done to secure a reversal of this ruling; and to building public sentiment for the right and duty of the State to give the moral and spiritual training in its schools necessary to prepare them to meet the duties and responsibilities of citizenship in our democracy. It will also contain materials that can be used for appropriate messages at the opening of the school year in September.

DR. GERSTNER'S ARTICLE

Dr. Gerstner who writes and informing and interesting article in this issue of the Christian Statesman on "Something New Is Added In Temperance Movements" is a member of the Board of Directors of the National Reform Association. Dr. Gerstner was formerly pastor of the Second U. P. Church of Wilkinsburg. He was elected professor of Church History and Government in the Pittsburgh-Xenia Theological Seminary in January 1949, and given a year for study and travel in preparation for his new duties. He accepted this position and he and Mrs. Gerstner have just returned from a trip around the world. They visited the mission fields of the United Presbyterian church and spent six months in Zurich, Switzerland where Dr. Gerstner devoted his time to study. This article was written in Zurich.

PRAYER FOR MOTHER'S DAY

Lord, I thank Thee for the tender care and constant prayer of a godly mother. May the "unfeigned faith" that dwelt in her dwell in her son also. Help me to keep ever before me the high ideal of service and character which she impressed upon the mind of my youth. Help me to make bright the sunset of her days and by my life and faith to be a living answer to her prayers; and when I mourn "as one that mourneth for his mother," may her memory still be with me, a star to guide me on my journey through the broken and uneven ways of life till traveling days are o'er. In the name of Him whose last earthly thought was for His mother, when He said to that disciple whom He loved, "Son, behold thy mother." Amen.

—C. E. M.

The above is taken from the Bulletin, of the First Presbyterian Church, Pittsburgh, Pa., of which Dr. Clarence Edward Macartney is the Minister, for May 14, 1950. Dr. Macartney's message on this Mother's Day was on "The Great Mothers of the Bible." The initials "C. E. M." identify the author of the prayer. The Bulletin also contained the following under the title, "Thought for the Week":

A prominent Pittsburgh business man said that the last thing in the world he would do would be to take a drink of intoxicating liquor, because as a boy he had promised his mother that he would never drink. He had no difficulty in keeping the vow when he remembered his mother. The recollection of a godly mother is a barrier to temptation and summons us to the higher life in Christ.

PAKISTAN—A NEW NATION

On May 4th, the prime minister of the new nation of Pakistan, formerly part of India, and his party, now visiting the United States, were presented to the Senate of the United States. On this occasion the prime minister Linquat Ali Khan made an address which appears in the Congressional Record. We present a few excerpts from this notable address.

After stating that it was less than three years since Pakistan became a free and independent nation, he said:

"Pakistan was founded so that millions of Muslims should be able to live according to their opinion and to worship God in freedom . . . Like some of the earlier founders of your great country, these Muslims, though not Pilgrims, nevertheless embarked upon an undertaking which in aim and achievement, represented the triumph of an idea. That idea was the idea of liberty which has its ardent followers in all climates and all countries. When our time came, its call summoned us, too, and we could not go back."

Stating that this led to their separation from the new independent India and to the establishing of a free Pakistan state, he added very wisely:

"This is only the beginning of a new life. The achievement of freedom is not an instantaneous event; it is a process. The seed is planted and before the tree can take root and grow and spread it has to be nurtured unremittingly by innumerable hands . . . To frame a Constitution the people need to scrutinize their own mind and soul very closely. Time-honored maxims and hallowed principles embodied in the Constitution are of little validity, unless a nation feels that it possesses the spiritual strength to live up to them, unless they echo the voice that is heard unfailingly in the innermost recesses of its soul."

Speaking of their written Constitution, the main features of which have already been agreed upon, the Prime Minister said:

"It will guarantee fundamental human rights, equality of status and opportunity before the law, social, economic and political justice, freedom of thought, expression, belief, faith, worship and association . . . . We solemnly pledge that our minorities shall enjoy full rights of citizenship and shall freely profess and practice their religions and develop their cultures, and that their legitimate interests and the interests of the backward and depressed classes, shall be adequately safeguarded.

"In proclaiming the objectives of our Constitution, we have called on Almighty God, to Whom alone sovereignty over the entire unverse belongs, to guide our footsteps so that the people of Pakistan may prosper and attain their rightful and honored place among the nations of the world and make their full contribution toward international peace and progress and happiness of mankind."

LIQUOR ADVERTISING

The Christian Statesman has been giving considerable space to liquor advertising and to what is being done to prohibit it, or at least curb it, thus lessening the evils that result from it. Some of our readers may wonder why.

The elimination of liquor advertising from our newspapers, magazines, raidos, and other media employed in advertising, or curbing it, would mark a real step in advance toward the solving of the liquor problem.

First of all, it would greatly lessen the amount of liquor sold and consumed and by this much the injury that results therefrom.

This itself should be a convincing argument to those against the traffic, to spend time and effort in opposing liquor advertising—for supporting the Langer Bill (Senate 1847) to stop liquor advertising in interstate commerce, on which a notable hearing was held before the Senate Committee on Interstate and Foreign Commerce January 12-14th. Should this bill become law it would be a tremendous blow to the liquor industry. It would greatly curtail the sale and consumption of alcoholic beverages.

But suppose the Langer Bill fails to become law, has all the effort put forth by the Drys in support of the bill been in vain? By no means. This proposed legislation has furnished a peg on which to hang an educational campaign not only against liquor advertising, but against the liquor traffic. In bringing before the Committee the arguments against liquor advertising, there was scarcely any phase of the entire liquor problem that was not under discussion. Thus this hearing brought not only the reasons for opposing liquor advertising before the Committee of the Senate, but also the reasons for opposing the liquor traffic. It was the occasion which led hundreds of thousands if not millions of American citizens to bring before members of Congress their reasons for opposing it. Furthermore, the publicity given the proceedings by the press, brought this matter before vast numbers of the American people. The testimony presented at the hearing is being published, and will be made available to the temperance leaders and forces of the country. This, alone, even though the bill doesn't become law was well worth all the time, effort, and money expended by the dry forces of the country in connection with the hearing.

Later: The Committee voted 6 to 3 against the Langer bill. Three members unable to attend the meeting are said to have been for it. However, a substitute bill, not so strong as the Langer bill, is before the Committee so the issue is not dead. But frankly we see no hope if any bill on liquor advertising getting through this session of Congress.

SAFEGUARDING YOUR GIFTS

The following given us by a friend, an able attorney and an advocate and supporter of the Temperance Cause, we pass on to our readers with our approval:

People of altruism and vision will not willingly share in the profits of the liquor business since frequently it is destructive of home and character and productive of crime. Therefore, in creating a trust by deed or will or in making a contribution to an educational, charitable or other like institution, do not fail to safeguard your funds from participating in this anti-social business by specifically prohibiting the trustees who are to administer the fund from investing them in the securities of corporations engaged in the manufacture, sale or distribution of alcoholic beverages.

Commendations and Association Activities

Rarely do we give space in the columns of this paper to commendatory letters or statements with regard to the Christian Statesman or the work or workers of The National Reform Association. However, that our readers and friends may know that there are those who highly appreciate the Christian Statesman and the Association's work we present a few of many commendations we have received.

In a public address, a speaker of note, the pastor of a large church and a former college president, said that he got more usable material from the Christian Statesman and valued it more highly than any other paper that came to him.

In April, we received the following letter from Wm. Albert Harbison, an outstanding Christian business man of New York City:
"May I congratulate you on the leading editorial in the Christian Statesman in the issue of March, 1950 on 'America's Greatest Peril-Secularism'; also on the campaign that you are leading against liquor adds in the Luce Publications. More power to you."

We received another letter from a professor in the University of Indiana commending this same article and asking us to follow it up with other articles on how this peril of secularism can be met by restoring the Bible and fundamental religious training in our public schools.

In February, the following letter was received from a minister in College Springs, Colorado;

Dear Brother:
My wife and I have long been interested in the work of the National Reform Association, and we are glad to learn that its work has not been in vain; though the forces of secularism have had a period of resurgence all over the world.

We are reminded of the promise, "When the enemy shall come in like a flood, then the Spirit of the Lord will lift up a standard against him." Also, we are to testify, whether men will hear or whether they will forbear.

Some friends entrusted us with some of the Lord's money to disburse for them, and out of this fund we are sending you herewith $50 for the general work of the Association.

With sincere good wishes for you and the cause you represent.

The following letter of February 13th, was received from former Senator Capper of Kansas, Dry leader in the Senate, who introduced the bill to prohibit Liquor advertising in former sessions of Congress,—the same in content as Senator Langer's bill in the present Congress.
I have just finished reading your protest and appeal against liquor advertisements. It is one of the most impressive statements on that subject that has ever been printed. We appreciate the good work that you and your associates are doing.
—Arthur Capper.

We had the following letter from Bishop Wilbur E. Hammaker, formerly of Denver, Colorado, but now of Washington, D. C. He is executive vice-president of the Board of Temperance of the Methodist church in charge of counseling and public relations. He is also president of the National Temperance and Prohibition Council and chairman of the Council's Special Committee in charge of preparing for the hearing on the Langer bill to stop liquor advertising before the Committee on Interstate and on Commerce of the Senate, and in presenting the witnesses on the dry side to the Committee. He is also a member of the Council's Committee against liquor advertising. The President of the National Association as chairman of this last named Committee which is charged with the research work in securing data on liquor advertising, giving releases to the press on the same and reporting to the Council. As chairman of this Committee, the work of the Committee falls largely on him and is done in the office of the National Reform Association and in large measure at the Association expense. He also gave testimony against liquor advertising at the hearing referred to above. The Bishop's letter follows:

January 20, 1950

Dear Mr. Martin:

Your testimony at the Hearing was very fine. You gave a clear, cogent, convincing argument. I am sure that the members of the Committee were deeply influenced by all you said.

Your presence at the Council and the Hearing meant much. Your contribution to both was really valuable. You are doing great work. I rejoice. May God continue to give you strength to carry on is my prayer. You have a way of digging out hidden facts, which is quite remarkable. I know that it takes time and a deal of patience. Also, it means that a man has a peculiar bent that enable him to get results. You are filling a niche in the Cause of Temperance Reform that few men could fill.

With every good wish and kindest personal regard, I am,

Wilbur E. Hammaker.

(Continued on pages 7 and 8)

The Sabbath Was Made For Man

In saying that the Sabbath was made for man, Jesus gives expression to one of the most gracious provisions which God has made for man's well-being—physical, mental, spiritual.

Man's *body* needs rest, as indeed does everything living—animal and plant. After the day's toil nature draws her kindly shade of darkness, that man's repose may be undisturbed. But the night's rest is insufficient. Scientific experiments show that, in addition, one whole day's rest in seven is required to restore the body's equilibrium.

In the time of the French Revolution nature's law, which is God's law, was defied by abolishing Sunday as a rest day, and substituting every tenth day as a holiday. Some time after, a traveller in France said, "I found no old mechanics, no old professional men; they all died comparatively young."

Man needs a weekly rest for his *mental* welfare. It is a cordial for his intellect. The mind is rested by a change in the line of thought as well as by inactivity. A business man in one of our cities used to balance his books on Sunday, because, as he said, he did not have time to do it during the week. But he found time, later, to spend several years in an insane asylum. It is a matter of common observation that as a rule, college students who do not study on Sunday stand higher in their class than those who do. Edmund Burke said, "The student who toils incessantly can have no reliable judgment; he exhausts his power of concentration, and is left in the dark." The writer was for many years a chaplain in one of the Government hospitals for the insane. He could point to more than one patient who is there because he defied nature's law requiring rest from study. Man cannot be wiser than his Maker.

Sunday rest is needed for man's *spiritual* well-being. There are advocates of a Sunday rest who naturally object to being driven like slaves seven days a week. But to consider only man's physical condition is to put him on an equality with a horse. The significance of the question of Jesus, "How much better is a man than a sheep?" (or any other animal) is not always fully recognized.

Because man was made in the image of God and for His glory, Jesus laid down the principle that man should refrain on the Lord's day, because it is the Lord's day, from all works except those of necessity and mercy; and by worship keep in touch with God. Whoever, for sordid gain, compels his employees to work on that day in the store, or in the factory, whoever boards a train or a boat for a Sunday excursion, surely violates the command of God to do to others as he would have them do to him—he helps to deprive them of a God-given right.

In what condition is one's mind for hearing the everlasting Gospel after wading through the columns and pages of politics, sensations, crimes, scandays, gossips and elaborately-padded trash of the Sunday paper? Even if one reads the newspapers after church services, there is danger that any good impression made will be dissipated. We hear a great deal today about juvenile delinquency. Is there any connection between the Sunday comics and a boy's indifference to Sunday School? Will the comics assure a boy's becoming a useful citizen, a credit to his family, or an active, useful Christian worker?

Woodrow Wilson said, "Our civilization cannot be maintained materially unless it is redeemed spiritually."

And God said that "the Sabbath" was a sign between Him and His people. What the flag is to our democratic order of life, the Day of Rest and worship is to our Christian faith and practice.

Severe are the penalties which nature inflicts on the Sabbath-breaker—the one who will not worship and rest; great are the blessings which God promises to those who honor His day—**American Tract Society.** This premium Tract published by permission, can be obtained at the rate of 60 cents per hundred from the the Society, 21 West 46th Street, New York 19, N. Y.

LUCE CAMPAIGN

The Campaign focussed on the Luce Magazines, and their Editor-in-Chief, Henry R. Luce, against their liquor advertising going well. The National Temperance and Prohibition Council at its annual meeting in January voted unanimously to continue the campaign aggressively throughout this calendar year. We are reaching out to enlist additional support for it. We ask our readers to keep up their efforts in sending in protests as set forth in former issues of the Christian Statesman.

MRS. STAPF'S VACATION

Mrs. Stapf, formerly Miss Marian Wiegel, who has been office secretary and assistant treasurer of the National Reform Association for many years, and who has served the Association efficiently and faithfully, is at this writing taking her summer vacation—earlier than usual. This is a much needed and well earned vacation. She and her husband, Mr. Herbert Stapf are off on a trip to California by auto, where they will visit relatives and are seeing America as they go and return. We hope they have a safe journey and a fine time.

The Religion Of Our Declaration Of Independance

Our American Declaration of Independence is a deeply religious document.

It declares that "all men have certain inalienable rights"—that among these are "the rights of life, liberty and the pursuit of happiness to secure which governments are instituted among men." By **inalienable** rights they mean, rights with which men were endowed when they were created, rights that inhere in their very nature and which cannot be transferred to another.

All these rights they declare to be "self-evident truths"—that is, truths which do not require proof, truths which are accepted at their face value, axiomatic truths, as they are often called.

We quote:

> "We hold these truths to be self-evident, that all men are created equal and are endowed . . . . with certain inalienable rights, etc."

But whence came these self-evident, axiomatic truths? The framers of the Declaration declare they came from God, the Creator of all men:

> "We hold these truths to be self-evident; that all men . . . . are endowed by their Creator, with certain inalienable rights."

In other words, these self-evident truths and the rights they involve, derive from God, the Creator of all men. These are great religious truths. The framers of the Declaration believed these religious truths to be so important that in their Declaration of Independence from an earthly power to which they had been subject, they embodied a Declaration of Dependence upon God.

They went farther in expression their faith in God. They declared they were entitled to an independent existence by

> "The laws of nature and nature's God."

They also expressed their belief in God as the Supreme Judge of the world and appealed to Him as the Supreme Judge for the rectitude of their action in declaring their independence. This involves belief in His Rulership over nations and of His moral laws as the standard by which they are to be judged.

> "We, the representatives of the United States of America . . . . appealing to the Supreme Judge of the world, for the rectitude of our intentions do . . . . declare these united colonies are and of right ought to be free and independent states."

They went even beyond this in expressing their faith in God's providential rulership over the nations and that in the exercise of this rulership He would protect and aid them in gaining their independence:

> "And for the support of this declaration, with a firm reliance upon Divine Providence, we mutually pledge each other our lives, our fortunes and our sacred honor."

It has been truly said: "That faith in God underlies and is distinctly avowed in the Declaration of Independence—so only does it make sense."

This Declaration, which lies at the foundation of our national life, is a profoundly religious document. Its framers did not shy away from an acknowledgement of faith in God—of faith in Him as the Ruler and Supreme Judge of nations and of His Divine Providence—as did the framers of our national constitution and the people in adopting it—the Constitution's great omission.

Little attention is given to the religious declarations and implications of the Declaration of Independence. They should be emphasized, particularly so at this time, when the forces that would eliminate all the Christian features of our national and governmental life and make us a completely secular nation, are so active. We include among these the United States Supreme Court in its ruling in the McCollum (atheist) school case which if carried to its logical conclusion, would completely secularize our nation. As July Fourth, the date on which we annually celebrate our national independence is approaching, we suggest to ministers and others who make addresses on this occasion, that they take as their subject, "The Religion of our Declaration of Independence."

DR. MARTIN'S TRIP TO FLORIDA

Dr. Martin spent a month in Florida in February and March where he made a number of addresses, spent much of the time in study and writing, and also visited a number of friends and former associates in reform work. He made an address on "Liquor Advertising" at the Annual Convention of the Temperance League of America (formerly The Anti-Saloon League, at St. Petersburg, and addressed a County meeting of Temperance Leaders in Orlando, where he also spoke on a Sabbath morning in the Reformed Presbyterian Church, of which Rev. Alvin Smith is pastor. In going and returning on this trip he spent a day in Washington, D. C. conferring with Temperance Leaders.